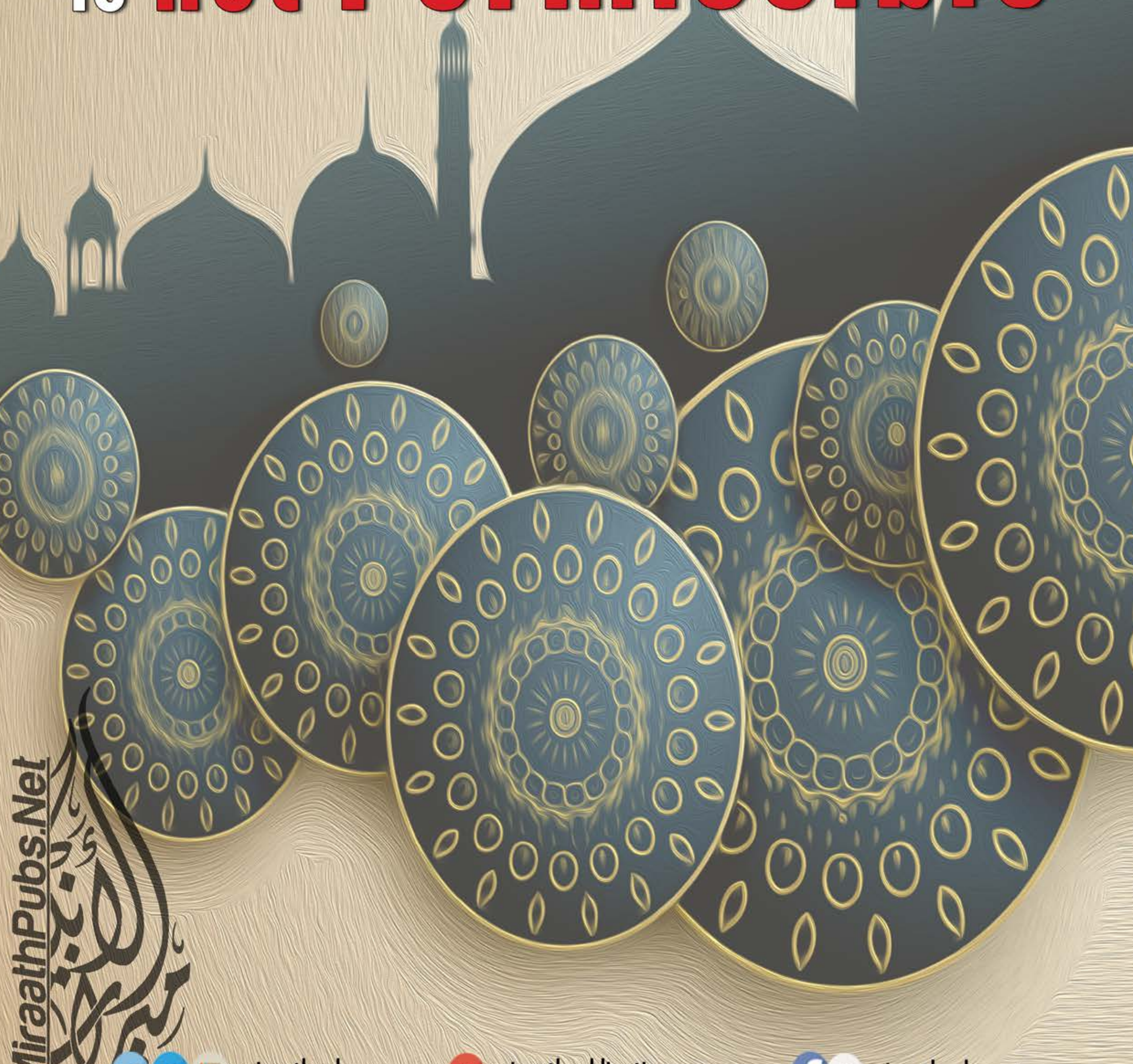
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10 Places where Prayer is not Permissible



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By the Esteemed Scholar Muhammad Nasir uddeen Al-Albānī,

May Allāh have mercy on him

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It is not permissible to pray in ten places:

1. The graveyard, it is the site where people [even if it is a single person] are buried.

(لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد)

"May Allāh curse the Jews and the Christians; they took the graves of their Prophets as places of worship"

Collected by Al-Bukhārī and Muslim.

2. The Masājid that are built upon graves.

(إن أولئك إذا كان فيهم الرجل الصالح فمات بنوا على قبره مسجدا وصوروا فيه تلك الصور فأولئك شرار الخلق عند الله يوم القيامة)

"If there were amongst them a righteous man who died, they would build a Masjid on his grave. They would create those portraits [of their dead] in it. Those people are the worst of Creation before Allāh on the Day of Judgement." Collected by Al-Bukhārī and Muslim.

3. The watering places of camels and the places where they kneel down.

(صلوا في مرابض الغنم ولا تصلوا في أعطان الإبل)

"Pray in the sheep pens and do not pray in the watering areas of camels."

- and it is the wording of Imam Aḥmad.

4. The bathroom.

(الأرض كلها مسجد إلا المقبرة والحمام)

"All of the earth is a Masjid except for graveyards and bathrooms."

5. Every place that the devils take shelter in, such as the places of sin and immorality. . . and immorality and like the churches and synagogues, due to the ḥadīth of Abū Hurayrah, may Allāh be pleased with him, who said:

"We went to sleep late at night with the Prophet, may the praise and blessings of Allāh be upon him, and we did not wake up until the sun had risen. So the Prophet said,

(ليأخذ كل رجل برأس رحلته فإن هذا منزل حضرنا فيه الشيطان فلم يصل فيه)

'Let every man proceed on his journey for verily the Shayṭān inhabits this place that we have arrived in, so he [i.e. any of the men] should not pray in it [i.e. this place].'"

6. Land seized unlawfully, and that is due to the prayer on land seized unlawfully being ḥarām by consensus as was mentioned by Imam An-Nawawī.

7. The Masjid Ḍirār that is in close proximity to [Masjid] Qubā' and all the Masājid that are built for [the purpose of] harming and causing disunity amongst the Muslims due to the saying of Allāh,

{ والذين اتخذوا مسجدا ضرارا وكفرا وتفريقا بين المؤمنين وإرصادا لمن حارب الله ورسوله من قبل }

《 "And [there are] those [hypocrites] who took for themselves a Masjid for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allāh and His Messenger before."》

8. Places of humiliation [where people were swallowed into the earth] and punishment, for indeed it is not permissible to enter into them categorically except [in a state of] weeping and fear of Allāh, due to the saying of [the Prophet] upon whom be the praise and blessings [of Allāh], [when he passed by [the place of the people of] Al-Ḥijr].

(لا تدخلوا البيوت على هؤلاء القوم الذي عذبوا[أصحاب الحجر] إلا أن تكونوا باكين فإن لم تكونوا باكين فلا تدخلوا عليهم فإني أخاف أن يصيبكم مثل ما أصابهم)

"Do not enter the houses of these people who were punished [the people of Al-Ḥijr] except that you are weeping, and if you are not weeping then do not enter upon them. For verily, I fear that you will be afflicted with what afflicted them." Then the Messenger of Allāh covered his head [with his robe whilst he was on his ride] and he hastened his journey until he had passed the valley.

9. The elevated place on which the Imam stands, [making him] higher than [the place of] the followers [in prayer].

(نـهى رسول الله أن يقوم الإمام فوق شيء والناس خلفه - يعني : أسفل منه –)

"The Messenger of Allāh, may the praise and blessings of Allāh be upon him, forbade that the Imam should stand on top of something whilst the people are [praying] behind him i.e. [they are] lower than him."

Collected by Al-Dāruquṭnī and extracted by Al-Ḥākim.

10. The place between pillars where the people following in prayer line up.

"We prayed behind one of the leaders and the people compelled us so we prayed between two pillars. So Anas Bin Mālik began to delay [in joining us]. When we had prayed Anas said,

كنا نتقي هذا على عهد رسول الله

'We used to keep away from this in the era of the Messenger of Allāh.'"

The ḥadīth was extracted by Abū Dāwūd and Al-Nasā'ī and Al-Tirmidhī and Al-Ḥākim and Aḥmad in his musnad.

Document source: 'ath-Thamarat al-Mustatab' by the esteemed scholar Al-Albānī – may Allāh have mercy on him.